/29 cont'd/

439 Their trade with the Chinese is carried on both by barter and by
436 the use of corns. When they exchange rice for goods with the Chinese it is the latter kind of trade; when they use money to buy things, it is the former. (In 1935, when silver was nationalized by the Chinese government, paper currency replaced silver coins throughout the country. But the Li and the Miao refused to accept the paper currency, and their medium of exchange continued to be silver or brass coins.) The trade between the Miao and the Chinese is
[71] exactly the same as that between the Chinese and the Li. In my book, Report on an Investigation of the Li of Hainan Island, I have described in detail the kinds of commodities traded between the Chinese and the Li and the prices of each, so that it is unnecessary
439 to repeat them here. The Miao export such things as rice, grain, cotton, edible tree fungi, and hides, but only on a small scale. Occasionally, there are also a few relatively well-to-do persons who own one or more small hillsides which produce lumber and rattan. They hire several workers to work the year round to cut lumber and split rattan, and raise a few oxen for transporting them downhill to the Chinese markets. This lumbering enterprise is very profitable.
313 Among the wealthy owners is Lu Tsun-ying, the Miao headman of
554 Ang-chi village in Ta-ch'i. Although he owns only a meager amount of property, he is considered one of the few comparatively wealthy people among the Miao, but he is not to be compared with the big landowners among the Li.

/30/ Chapter IV. Social Organization

1. The Family

592 The family is the basic unit of Miao social organization, with
594 both large families and small families existing at the same time.
596 A "large family" is a family of three generations or more living together. Two generations or more living separately is a "small family." When a comparison is made, however, the large family

/40 cont'd/
421 mountain have the right to cultivate freely on any one piece of land
423 on the mountain without interference from any one else. On the
621 other hand, people of neighboring mountains are not allowed to cross the border line. Their method of distributing the land is as follows: If a family wants a piece of land to cultivate, it may select an area, the boundaries of which are marked off on the branches of trees. /41/ The land so marked then temporarily belongs to it. Thereafter if someone sees these marks, he knows that the land is already occupied and he must look for land elsewhere. But after this family has harvested its crops, the land reverts to public ownership.

421 Whereas the aforesaid system of community ownership of land
423 is actually the case among the Miao, the system of private ownership of land also exists. Since the family is the basic unit of Miao social organization, the property accumulated by different families varies. In addition to the communal lands, the wealthy families
554 also have private lands leased or purchased from the Li or from
421 Chinese merchants. Some of them have even bought a number of irrigable rice paddies. They are, of course, better off than the average Miao. For example, the family of Lu Tsun-ying, the chia-ch'ang of Ang-chi village in Ta-ch'i, owned both mountain land and level fields. They also hired several workers to cut lumber in the mountains from which he gained considerable income. However, in actuality there are only a very few such wealthy people among the Miao.

421 With the exception of communal land, all other property is privately owned by different families, and is never confused with communal property.

421 In short, while the system of private ownership of property
556 exists in Miao society, there are only very limited opportunities for accumulating property, and individuals are not able to create a greater measure of wealth. Moreover, the greater part of production
554 comes from the land which is still under communal ownership, and consequently the distinction between the rich and the poor is not very marked among the Miao. It follows that even the initial stage

/41 cont'd/

554 of class antithesis, such as that of slaves versus masters, or serfs or tenant farmers versus landlords, which is the product of differences between the rich and the poor, does not appear among them. Every person, every family is a worker. There is no slavery but [567] only mutual assistance. The term "the poor and the poorer" /formulated by Dr. Sun Yat-sen/ is the most fitting phrase to be used in describing the Miao.

/42/ Chapter V. Daily Life

1. Diet

511 The life of the Miao people is very hard; they do not have
262 enough food. This hardship has created among them the habits of frugality. Except during feasts or festivals when they eat white, polished rice, they ordinarily eat rice gruel or other mixed grains three times a day. Ordinarily they do not have meat (except when they have good luck in hunting), and vegetables are also rare with the exception of some wild plants which they occasionally pick for [263] cooking. Salt, therefore, is usually used for a condiment while eating rice.

[527] It is only during feasts that they slaughter a cow or a pig and
262 have a lot to drink. The Miao do not know how to season, and
252 their cooking is difficult for an outside to eat. When they are entertaining guests, they usually cook the rice in a very special way. They put polished rice into a big pot. When it is half cooked, the rice is removed from the pot and dumped into a wooden cask, which is put back into the same pot and steamed with the half cooked rice in it. The wooden cask is about three ch'ih, or Chi- [415] nese feet, and is round. The bottom is pierced with small holes. When the water is boiling, the steam penetrates into the cask through the small holes, and the rice in the barrel is gradually cooked. It is said that this steamed rice is very delicious, but unfortunately we did not have the opportunity to taste it.

/65 cont'd/

793 several times and then put back on the ground. After that he was entertained with a meal and wine. Then they returned to the altar. The ceremony was now over.

The initiation ceremony of the civilian Taoist priests was similar to that of the military group. The only difference between them was that they did not have the part performed in the yard. Moreover, at the time the civilian priests chanted before the altar, when they kneeled down after chanting, they combed the hair of the candiate with a wooden comb, which was not done by the military priests.

793 554 /66/ After the Taoist initiation ceremony, the new priest was given a Taoist name. The names given by the two groups were entirely different. Either group, however, has a set of five characters any one of which is used as a prefix to another character in formulating a two-character name. The five characters of the civilian group were "Yin, Yün, Tao, Miao, and Wan," and those of the military group were "Ying, Sheng, Fa, Hsien, and Wan." The method of formulating a Taoist name was to put any one character after one of the five characters. For instance, Lu Tsun-ying, the chia-ch'ang of Ang-chi village was a civilian Taoist priest. His Taoist name was Yin-ts'ai. Thus every Taoist priest's name clearly indicates whether he is a civilian or military priest. Moreover, the order of the Taoist names is followed by father and son. As Lu Tsun-ying's Taoist name is Yin-ts'ai, his son's Taoist name would be Yün-X. His grandson's Taoist name would be Tao-X. At the end of the series, they start over again at the beginning. There is no age limit for the Taoist initiation. During the initiation ceremony which I observed there were five candiates, of whom the oldest was about twenty and the youngest one was a two- or three-year-old unweaned child who was carried by his mother. Right after the initiation the older ones begin to learn to chant the liturgies and to perform other ritual matters from the older priests, and after some time they could carry out their duties as priests. The younger ones have to wait for a period of years, before studying but once one is initiated, one is qualified to have the status of a Taoist priest.

/66 cont'd/

715 Since Taoism has a great influence upon the lives of the Miao,
713 the Taoist priests therefore assume great importance in Miao society. Furthermore, only a man with the qualifications of a Taoist priest has the opportunity to read the classics and receive an education, and thus to acquire specialized knowledge. Consequently, Taoist
534 priests enjoy a higher social status than an ordinary person and with it, many special privileges. Under such circumstances, all families, except those under very poor economic conditions, (the initiation ceremony costs money) always send their sons to be initiated for the Taoist priesthood. The fact that the above-mentioned unweaned child was carried there by his mother shows how anxious the parents are to have their children initiated. /67/

776 2. Names of the Important Gods

There are many gods which are worshiped by the Miao. According to what they told me, the most important gods are the following:

(a) Yü-huang—the greatest god in heaven;
(b) T'u-ti-kung—the greatest god on earth;
(c) Ching-chü-kung—the greatest mountain god;
(d) Hai-lung-wang—the greatest water god.

3. Traces of Totem Worship

771 According to Miao legend, which will be discussed in the next
789 chapter, the dog was their first ancestor; that was their totem.
825 Traces of totem worship still remain in their everyday life. Though
[262] there are dogs in every family, yet they have never killed them for food. They let the dogs die a natural death, or they trade the dogs with the Li people for other commodities. I have observed this kind of transaction. This apparently derives from the old custom
[784] of the totemic society, i.e. "to kill totem animals is taboo." Furthermore, the fact that the seal of the military Taoists was inscribed with an outline of a dog might also have some significance here, which is worth noting. /68/

/134 cont'd/

764 daughters, the eldest being only twelve or thirteen years of age. These orphans had had the misfortune of losing their father the previous year. Now they had also lost their mother and wept without raising their heads. We felt very sorry for them and gave them some 50 copper coins. Though our gift could not relieve their distress, we felt a little better in our hearts.

765 The tso-chai started in the evening. The bamboo shed was filled with pictures of gods on the walls. On one side were the military gods and on the other the civilian gods, the distinction between them being rather strict. The Taoist priests were likewise divided into military and civilian groups and were on opposite sides. The methods and texts they used were also different from each other's.

/135/ Second month, twenty-seventh day. (Saturday)

The program for the tso-chai today was: in the morning the chao hun /"to call back the soul"/, in the afternoon the ch'uan tao /"to summon to Taoist priesthood"/. The chao hun was the calling back of the souls of the dead, and was like the Chinese ritual. The ch'uan tao has nothing to do with the tso-chai, but has great significance in Miao social life. From what people say, Taoist priests, 554 793 who carry out the religious duties, enjoy higher social status than ordinary people and various special privileges. Therefore, Miao men, unless held back by financial difficulties (because carrying out the ch'uan tao ceremony entails an expenditure of money), invariably undergo the ch'uan tao baptismal rite. Moreover, each [779] kind of Taoist priest has its canons, the only written literature of the Miao. One must have the qualifications of a Taoist priest in order to be able to receive this kind of literary education. In this respect religious instruction and education can be said to be one. The priests are also privileged in possessing special knowledge of other sorts, which the ordinary Miao cannot get, which naturally contributes further to their special social position. Today those who received the ch'uan tao baptismal rite were: four as civilian priests, the eldest being some twenty years old and the youngest an unweaned

/135 cont'd/

554 793 baby who was held during the ceremony; and one as a military priest, also very young. All these children were qualified to become Taoist priests after undergoing this baptismal rite and could perform the duties of priests when they reached manhood. In the evening these children practiced the dances of Taoist priests on the grass, their steps being accompanied by the sound of drums and gongs. The uniformity of their steps and the agility of their movements amazed me and made me think what a pity it was that these bright youngsters were being properly educated when they showed such unmistakable promise!

Second month, twenty-eighth day. (Sunday)

538 In the morning we copied many different Miao songs and legends, one of which depicted the story of a romance between Mr. Yan Hui and Miss Chang Chiu-niang. The way in which the story made fun of the saints and followers impressed me, but the origin of the story was untraceable and would be interesting to study further.

765 In the evening the tso-chai ceremony was completed. The military priests put on a last, short act, the t'iao kuei ("dancing demon"). One priest played the role of the demon with a mask on, /136/ which looked hideous. Hidden behind a screen, he was lured out by two boys disguised as girls. Seeing the "girls," the demon became wild and erected his penis, measuring some two or three ch'ih in length (made of a bundle of straw). Leaping wildly left and right, he chased after the "girls." It was an extremely obscene act.

Third month, first day. (Monday)

533 527 In the morning Headman Lu prepared a rich banquet at his home for all the priests. The hostess appeared to express thanks to the priests one by one in words and songs. The priests, likewise, sang in their turn, creating an atmosphere of harmony and hospitality at the feast.

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/93 cont./

M 114 847 848 an attempt is made, with the help of medicines, to bring about an abortion. If this is unsuccessful, the child is abandoned after birth and dies of hunger." These statements, which Abadie (2) repeats verbatim, do not agree, as has been said,

with my findings.

M 827 582 [163] Among the Meau the average age of marriage for the young men is between sixteen and seventeen, that of the girls about four years later. In explanation of this age difference, I was told that it is only after this age that a girl's body is strong enough to bear without harm the minimum of ten children expected of a woman. Earlier births are said to weaken the organism, and the women turn into invalids and are no longer able to do the proper amount of work. The /94/ young men, on the other hand, are able to beget strong children at a much earlier age.

M 595 [152] [554] As a consequence of this attitude the first wife of a Meau is generally older, more mature, and stronger than her husband. The younger, later wives can therefore be all the more easily absorbed into the household, especially since jealousy plays no role at all. The first wife is the chief wife, to whom all the other wives are subordinate in every respect. Accordingly, she has a position of trust within the community.

A 864 [513] [833] A M [842] A 896 Among the Akha the father sleeps with the unmarried sons, the mother with the unmarried girls, each in one room of the dwelling. During the night the father visits the mother, or vice versa, "when everybody is asleep," as my informant put it. Thus, even in the parents' house there is no barrier to prevent the children from observing sexual activities from the earliest age. Like the Meau, the Akha, too, are well acquainted with the physiological aspect of paternity. Nevertheless sexual freedom for unmarried persons prevails among them

/99 cont./

585 As a rule, marriages are concluded in the dry season, preferably between New Year and the beginning of the work in the fields.

583 585 [301] Among the Meau, on the wedding day, the bride's parents, according to their means, provide their daughter with silver neck ornaments and rings, and sometimes also with blankets which were bought at the market. The /100/ rest of the trousseau depends on the industry and skill of the girl, who has had to prepare it carefully over the years. This is why the trousseau of a girl from a simple family is often considerably more beautiful than that of a daughter of a distinguished household, even if the poor girl usually lacks the silver ornaments and purchased goods. The latter, on the other hand, sometimes are the entire trousseau of a rich, pleasure-seeking, and therefore lazy girl, according to my informant.

585 The bride is led to the groom's house by her mother and all her kinswomen. As soon as their approach is announced by the scouts posted for this, the bridegroom, accompanied by his parents and relatives, goes out to meet her. The bride is now festively greeted, but without dancing, and is led by the bridegroom into the house of his parents. This often makes the [152] bride weep, for with this step into marriage her life up to this time is ended and an uncertain future begins. Now the head of [782] [769] the large /extended/ family makes a sacrifice to the ancestors, informs them that a new member of the family has been received, and asks them to give her the same protection that they extend to the other members of the family.

[574] [554] [273] Everybody sits down to the feast, which lasts far into the night. As a rule three pigs are slaughtered for it, but among poor people there may be fewer and among rich people more; in addition plenty of alcohol distilled from rice or maize is served, but no beer. The bride spends the first three nights with the unmarried girls of the family, and not until [513] [595] the fourth evening does she move to the bed of her husband in his sleeping quarters, which he, as a married son of the house, has exclusively for himself and his wives. Here she shares his bed with him and, in case he is already married, with his other wives.

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764 former times. No gifts are added to the coffin. The grave is now closed again with stones and earth; sometimes a mound is formed, sometimes it remains flat. It also happens that a simple fence is erected around the grave site or the grave mound. Often the grave is also covered with leaves which are weighted down with sticks and stones. This is supposed to be [825] the most effective way to prevent wild animals from digging up the corpse. If the location of the grave is to be kept secret, the earth which remains after the grave is closed is scattered, and in a few hours nothing remains to suggest a burial site. [766] In no case, not even in connection with the death of prominent Meau, are forked posts or megaliths erected.

764 After the burial a sacrifice is offered. In the case of a 782 poor man, pigs or merely chickens are slaughtered without much ceremony or ado. If he were a rich man, however, the [556] sacrifice consists of an ox or a buffalo. Even during the [533] slaughtering, the playing of the mouth organs, the gongs, and, [775] if such are available, the drums begins and continues uninterruptedly until the meat of the sacrificial animal is completely cut up and the soul of the deceased has been invited to enjoy itself. This is followed by dancing to the mouth organs, which ends the funeral. During the following three days additional [775] sacrifices are offered to the soul of the deceased by putting food on the grave, since it is assumed that during this period it stays in the vicinity of the grave (see the chapter, "Religion and Magic," the section "Ideas about Death and the Soul").

[766] The manner of burial is basically the same for men, [554] women, and children, with no differences other than that the sacrifices characterize the social rank of the deceased. Moreover, depending on the rank of the deceased, more or fewer 764 mourners appear. Abadie (1) confirms this and describes the 766 177

1. Page 168.

burial of a very distinguished Meau chief, which, he says, was just as simple as that of a humble man, except for the coffin for which, following the Chinese custom, a non-rotting, petrified wood was used.

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Chapter 8

Art

a) Painting, Sculpture, Ornamentation

531/[532] The Meau know neither sculpture nor painting. They do, however, have a marked gift for ornamental representation, which is shown especially in the ornamentation of their clothing. The skirts of the women and girls are provided with stylized plant designs, usually floral motifs (Ill. 61 and 86).[1] The diversity of these designs is extraordinary. On one woman's skirt alone I counted 22 different designs, not including the rich border ornamentation. I offer the drawings in Fig. 8 to Fig. 13 as examples of these floral designs. Figures 8, 9, 10, and Fig. 11 show the designs in the positive, that is to say, they show how the design-drawing actually appears on the skirt after the wax coating has been boiled off; Figures 12 and 13, on the other hand, represent the rough drawings which are put on the fabric with wax prior to the dyeing. The batik technique will be described in detail in the chapter, "Handicrafts."

The embroidery and appliqué work put on the clothing (see Colored Plates II, III, and IV,[2] as well as the detailed description in the chapter, "Clothing and Ornaments") show astonishingly great imagination and feeling for ornamentation and color composition. Geometric forms, as well as stylized animal motifs, such as snails, are popularly used in this work, whereas figure representations are entirely absent. /125/ /Fig. 8 appears here./

[532] That, aside from the purely ornamental, there is a feeling among the Meau for figure representation can clearly be seen in the children's drawings made upon my suggestion, even though these drawings primarily reveal the talent of the women for the ornamental. Moreover, a marked individual talent is shown, as has already been pointed out in the chapter, "Life in the Community," the section "Mental Development." Among the women, for instance, there are always some who enjoy [554] special prestige as designers of beautiful batik patterns. Even

1 [See ext 116, pp 449 and 620 - ANALYST]
2 [" " " , pp 240-241, 437, 563 - "]

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756 and this knowledge are not acquired through learning; the office
[787] of the shaman is not even necessarily handed down from father to son, though this is possible, but primarily the shaman is a person who has been chosen by the spirits. Usually each village has several shamans, who, it is assumed, are not equally powerful.
[554] Their rating depends on the successes accomplished by the individual shamans. A person may turn to one in less important cases and to another in more important cases or if the first shaman has failed.

[562] Similarly, the position of the shaman does not depend on
[554] the sex, although female shamans are much rarer than male ones. Both male and female shamans, when they are not engaged in their special activities, live /Color Pl. II appears here on an unnumbered page/ /177/ exactly like the other members of the tribe, from whom, if they are men, they are in no way distinguished, except for a small distinguishing mark (Fig. 40). The
[302] female shamans are recognizable only by their hair style; they do not wear the long hair of the women, but have the head either close-cropped or wear the male hair-style, depending on the instructions given to them by the teacher-spirit of the shamans.

The latter also determines the color of the distinguishing
[292] mark of the shamans, a small fabric cross that is sewed on the back of the blouse and is worn only while a ceremony is being performed. /Fig. 40 appears here./ Sometimes small silver coins, usually of Chinese origin, are sewed in two or four ends of the fabric cross. This, too, would have been ordered by the teacher-spirit of the shamans.

428 If a shaman is about to die and wants to designate one of
756 his sons as his successor, this is done in ceremonial fashion. He
787 sacrifices four candles and four small bowls of tea to the teacher-
[782] spirit of all the shamans, kǎ nǒ kǒ tsǔ, and the three pairs of
[776] assistant spirits, tă fŭ yé, ltĭ fŭ yé, and săn fŭ yé. The teacher-
[801] spirit and each pair of assistants are entitled to one candle and one bowl; moreover, four is the lucky number of the Meau. Now the gongs are beaten and the magic rattle is sounded until the shaman believes that the spirits are present. He now asks them to lend their assistance to his son, whose name he mentions, just as they have to him during his years of activity, for he himself is now too old to continue to perform his duties.

39: Bernatzik--438 E-5 (1936-1937) 1947 AO1 Thailand
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292 Against rain, the men wear coarsely plaited rain hats made of straw.

The men's clothing of the Meau does not differ from the
291 clothing of the boys. As Lajonquière (1) remarks, men's
184

1. II, p. 307.

[177] clothing is the same among all the tribes. Only the tribes that live in close contact with the Chinese are said to resemble them more and more in dress.

Another author, Abadie (2), also mentions fur-lined vests

2. Page 153.

such as the cold continental climate of Yunnan probably requires, but not that of Indochina or Thailand. The statements of other authors, such as Lajonquière (3) and Savina (4), show that the

3. II.

4. II, p. 211.

clothing of the Meau otherwise, even in other countries, does not essentially differ from that described here. /324/

I could not find footgear anywhere among the Meau in Thailand. Other authors, too, mention this. It is also stated,
[177] however, (1) that some Meau have adopted the Chinese custom

1. Abadie, p. 153.

[824] of wearing sandals with soles made of rattan fibers or bamboo or even Chinese slippers made of canvas. Sandals plaited out of bamboo fibers are also mentioned. One author (2) reports

2. Savina, II, p. 211.

[554] that among the various Meau tribes in Tonkin the clothing of

/324 cont./

291 the women and the size and shape of the collar vary according
[184 to age and social position. He further maintains that some-
554 times, too, the clothing of the men is decorated with em-
531 broidery and colorful lacing, like that of the women. /Figs. 209-210 appear here./

302 Tattooing, like body painting, is unknown among the Meau.
[304 The headdress of the girls and women among the Meau is completely uniform. The long straight hair is combed upward in the back and twisted into a knot above the forehead (Ill. 87).[3] Since it is regarded as especially beautiful to have as large a hair knot as possible false hair is often twisted into the knot (Ill. 59).[2] Young girls like to wear a wooden comb stuck
[301 in the hair knot (Fig. 209). To comb the hair, women as well
412 as men use combs with an edge and central piece of wood and teeth of finely split little sheets of bamboo.

I could nowhere find among the Meau visited by me the women's custom of shaving the head as Lajonquière (3) describes

3. II, p. 309.

[956 it. A single exception was the female shaman of a village. This woman wore her hair completely shaved under her turban.

[177 /325/ The headdress of the men is uniform everywhere. In Chinese fashion, they wear their heads shaved for a round spot about six centimeters in size at the back of the head (Ill. 80).[3] The remaining hair is long and is either braided into a tight queue, tied up in a knot, or worn loose (Ills. 52 and 54).[4]

301 Compared with the other Chinese mountain tribes, such
[171 as the Akha, Lahu, Lisu, etc., the Meau wear few ornaments. Nevertheless, the solid silver rings, which are worn around the neck, arms, fingers, and feet, stand out in rich contrast from the dark-blue fabric of their clothing and the colorful embroideries. Quite generally, open, solid silver hoops are worn around the neck (Figs. 211 and 212), which vary in size, weight, and execution, depending on whether they are intended for children, women, or men. Sometimes several neck hoops

[1 [see cat 116, p 620 - ANALYST]
[2 [" " p 448 - "]
[3 [" " p 595 - "]
[4 [see cat 116, pp 365-366 - ANALYST]

39: Bernatzik--568 E-5 (1936-1937) 1947 AO1 Thailand
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Chapter 23

Trade

438 As is already clear from the preceding chapters, a
463 division of labor is only slightly developed among the Meau. Everyone undertakes the general tasks, and special talents are only secondarily cultivated and practiced. Accordingly, there
[441] are no "traders" among the Meau, and no carrying trade within the tribe. Even within the family community the producer is at the same time the seller of his wares. For example, the Meau woman who enjoys a special reputation as a batik worker sells directly her batik material produced in addition to her daily work, and likewise a boy his crossbow, or the smith his
[596] products. The head of the family disposes of things that belong to the family in common, such as the products of the field.

[614] Since each sib produces for itself almost everything that is necessary for life, the only things that come into consideration as trade articles within the tribal community are those made by means of the very special ability or knowledge of individual
[756] persons. The shaman, for instance, makes amulets of special
789 efficacy; the smith makes guns, tools, knives, and ornaments;
[326] an especially good batik worker works in other houses for pay, and so forth.

463 Anyone who is outstanding as a result of such special
554 achievements occupies a privileged social position and is properly
[465] paid for his work by those who ask for it, but this is more an honorarium of recognition. Otherwise, people help one another,
476 for instance, if someone has run out of maize or lacks a tool. In such cases one is always able to turn to his neighbors, who are ready to help and who do the work when needed, even if they do not expect any payment.

439 The attitude toward the foreign traders, usually Chinese, is altogether different. In northern Thailand it is primarily western /424/ Chinese, called the Haw, who supply the Meau with wares that, to be sure, are not crucial, but nevertheless are of significance for the Meau. From these traders the Meau, as

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264 574 If the meal is not eaten in the "intimate circle," that is, if there are several guests or even strangers at the table, the men eat together first, and then the women, girls, boys, and children eat what is left over from the feast. The same rule applies for meals on festive days.

515 826 [461] The industriousness of the Meau is indicated by the fact that they do not regard long fingernails as a sign of beauty or as a symbol of good luck and health, but rather as poor grooming and a sign of laziness. This attitude has nothing to do with cleanliness and hygiene, which leave much to be desired (see the chapter, "Medicine").

576 Greeting formulas that are associated with the time of day or mode of action, such as "Good day" or "Till we meet again," are unknown. Whenever two Meau meet, the older one first asks the younger one: "Where are you going?" or "where do you come from?" This greeting formula is therefore independent of the time of the day. As a gesture of greeting, the [576] Meau squat on the ground or, standing, bend the upper part of the body far forward and hold both hands flat in front of them, with the palms upward as though they were to receive two handfuls of rice. At the same time the hands are moved up and down. The person of higher position makes this gesture of [554] greeting to the person of lower position first, thus, the older to the younger, the man to the woman, the host, as a matter of courtesy, to the guest.

574 576 In the latter case, the invitation to enter the house is given at the same time. The guest replies with the same polite gestures and slowly steps closer. This behavior is the opposite of our European customs, but among the Meau the meaning lies in the fact that the higher person first takes cognizance, so to speak, of the presence of the other by his greeting. The Meau simply ignores an enemy and does not greet him because he regards it as beneath his dignity to converse with him. This "taking cognizance of the other" is done among the Meau with appropriate politeness. When a guest takes his leave, he announces it several times, but only after some time will he actually decide to depart.